SOME NEW BOOKS.

Religion in Rossia

Most of our readers are familiar with the first two volumes of a work entitled The Empire of the Tears and the Russians, by ANATOLE LEBOY of which an admirable English translation by ZENAIDE A. RAGOZIN has been published by the Putnams. The first two volumes dealt with the country and its inhabitants and with the political, judicial, administrative, and social institutions: the third, which is now before us, presents an exhaustive study of the various religious which exist in the Russian empire. Here, as in the preceding parts of the book are recorded the results of first-hand observation on the part of a man who not only has had access to the official sources of informs. tion, but who has supplemented these with s prolonged personal examination of Russian life in all its aspects. No college or public library in the United States can afford to be without these books, which expound the past history and the actual conditions of one of the greatest nations

The topic of religion in Russia naturally divides itself into several parts. The author begins with an account of the Orthodox Church, including its two divisions into monks and parish priests, or, as they are popularly t the "black" and the "white" clergy. He proceeds to describe the origin and actual posttion of the schismatics, commonly termed "old believers," and then goes on to discuss the religious sects that are tolerated by the State, and finally those heresies which, while proscribed by the Government, still manage to exist. We rpose to review these subjects, not, of course in the detail attainable in a large octavo volume of 600 pages, but so as to give an accurate though concise idea of most of them.

It is well known that the Orthodox Church of Russia is an offshoot of the Greek Church. Her history may be separated into four distinct phases; the period of her complete dependence on the See in Constantinople; the transition period, during which she gradually achieved autonomy; that of fully declared independence; the period of the Patriarchate, and, later, that of the Holy Synod, which is still going on. During the first of these periods the Metropolitans. who resided in Kief, were usually appointed directly by the Patriarch of Constantinople. They were frequently Greeks, ignorant alike of the country, language and customs. The Tartar invasion and the shifting of the political centre of Russia from the banks of the Dneiper to the basin of the Volga loosened the bond between Constantinople and her daughter by interposing peoples whose dominant religion was either Catholicism or Islam. The Metropolitan, who followed the Grand Duke to Vladimir, and then to Moscow, was still a suffragan of the Greek Patriarch, but he was now a Russian by birth, and elected by his clergy or appointed by his sovereign. The intestine wars between the anpanaged princes, and later the Tartar rule, procured him greater influence and independence than he could have enjoyed under a stronger power. The policy of the foreign oppressors vied with the plety of the native princes in endowing the hierarchy with privileges. There being, moreover, only one Metropolitan and many princes or dukes, the former's authority extended further than that of the latter, the direct interest of all of whom it was not to alienate the head of the clergy. As a matter of fact, hie rarchical unity paved the way for political unity; consequently the Metropolitans of Mos cow may justly be numbered among the makers

The effect of the rise of autocracy, immedistely after the breaking of the Tartar yoke, was to lower the position of the Church, but the extinction of the reigning house restored to her for a time more than her former power. In 1589, directly after the death of the sovereign divan the Terrible, who had malireated the clergy, and under the reign of Ivan's mild son, Theodor, Russia demanded a Patriarch. The Patriarchate was instituted at the same time and under the same influences as serfdom. The intention was, by the first of these measures, to propitiate the clergy, and, by the second, the no flity. The Muscovite Patriarchate assumed a strictly national character, its jurisdiction not extending beyond the political boundaries of the empire. The Patriarch's prerogatives remained, in substance, the same as those enjoyed by the Metropolitans; only he was awarded greater honors. Like his predecessors, he was the head of ecclesiastical justice, and this embraced, besides the affairs of the clergy, all cases involving marriage questions, and those involving questions of inheritance. So it was to the reign of Peter the Great. The new dignity was not long-lived; it lasted only about a century (1589-1700). In suppressing the Patriarchate Peter the Great was true to his tactics of imitating the West. When he returned home from his second trip to western Europe, he transferred in all departments the power which had been wielded by one dignitary to so-called "colleges," composed of several members, and mere-Holy Synod, indeed, was originally dubbe i "Ecclesiastical College," though it bore the name only a few weeks. The truth of the matter was suffer by its side any authority that might invite comparison. Not content with substituting a council of prelates for the Patriarch. Peter took care to lower the episcopal dignity. The supremacy of the secular power was his one preoccupation. Strange to say, of all his reforms the institution of the Holy Syned. was to many the most obnoxious. proved the most durable. His administrative were, under Alexander I., succeeded by Ministers. The ecclesiastical college, now the Holy Synod, alone survives. The aynodal form of government may be regarded as the final one for all the churches of the tireek rite. The Patriarch of Constantinople is even now surrounded by a Synod, without whose sanction he decides upon no important measures. All the orthodox nations whom the nineteenth century has restored to independence have followed Russia's example: democratic Greece, liberal Roumania, have placed synods at the head of their churches. So has Servia. In all these States form varies, but the substance is

How is the Holy Synod, which is at the helm of the Russian Church, constituted? The number of members is not limited. All are appointed by the Emperor, but not on the same ground, nor for the same term. There are two kinds of members active and assistant, the former trremovable, the latter temporary. The former are headed by the three Metropolitans of the cities which successively became the capitals of the empire: Kief, Moscow, and St. Petersburg. To "Metropolitan of Novgorod and St. l'etersburg " belong the title of "First Member," and, as a rule, the Presidency. Custom assigns a seat in the Synod to the Exarch of Georgia. The other members are appointed for specified terms; there are four or five Archbishops, Bishops and Archimandrites abbots of menasteries. Lastly come two members of the lower, or married ciergy, archaricsts, one of whom generally is the Emperor's own confessor and almoner, the other the Grand Almoner of the army. Two members of the secular married clergy would scarcely be enough to balance seven or eight representatives of the celibate monastic ciergy were it not that their inferiority m numbers is often made good by the support they receive from public opinion and the Government itself. The Synod resides in St. Petersburg; in Moscow, as in Georgia, it has only delegations, or local commissions. A permanent adjunct to the Synod is a delegate of the Emperor, who bears the title of High Procurator. This functionary, who represents the secular power, is always a layman. He is "the eye of the Czar;" so the instructions of Peter the Great defined his function. The High Procurator is not only the intermediary between the Emperor and the Holy Synod: he has a seat in the committee of min-isters, and is responsible directly to the sov-The non-orthodox denominations are under the control of the Minister of the Interior; the Orthodox Church is governed by the synod under the control of the High Procurator. who, acting for the sovereign, asserts and exercises the sovereign's rights and prerogatives. roubles, which sum was unevenly distributed. The author of this book is convinced that, if the

ment; he has a veto for cases wherein its deare, in his opinion, contrary to the laws. Thanks to the Holy Synod, the Russian Church s probably the most centralized in the world.

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until quite lately, it was virtually a caste. It is still counted as one of the four or live estates or classes of which the nation is composed. It is itself subdivided into two different and often rival groups the pricate and the monks; the secular parochial clergy and the regular monastic clergy; or, to use the current nomenclature, the White Clergy and the Black Clergy. The designations are not suggested by costumes. The monks, indeed, are garbed in black, but the priests are not robed in white. The latter wear dark colors mixed with black. Both wear long beards and long hair. The dis-tinctive feature of the monastic costame is the long black veil which hangs down the back from the tall headgear. The fundamental distinction is that the black clergy is celibate, while the white clergy is married

In the Russian Orthodox Church, as in every

other Eastern Church, except that of the

is reserved to the cellbate clergy; hence its pre-

The antagonism between the

and jealousy.

marriage being as much an obligation for the priests as celibacy is for the monks. The barrier, in truth, can be annulled only by death or, what is rare, 'he voluntary separation of a married pate Monasteries and monks have always held a large place in Russia's life; to this day her vast convents are her most remarkable historical monuments. In no country have the monks played a more prominent part, but that part has not always been the same as in the West. Eastern Orthodox monachism did not throw out such a multitude of branches or break into such complex efflorescence as Latin Catholic menachism. Instead of ramifying into innumerable orders and communities, it has retained all through the ages an archaic sin plicity. The Hussians like the Greeks have known only the initial phases of monachism, the stages anterior to St. Bernard, or at least, to St. Dominic and St. Francis. Of the two main phases of monastic life, the active and militant on the one hand, and the contemplative and ascetic on the other the Eastern monks have invariably preferred the latter. It was distinctly with the object of cultivating penance and asceticism, prayer and meditation, that most Orthodox monasteries were founded. To this day, for the common Russian monk, the monastic ideal is the anchorite in the desert. the stylite on his pillar, the Christian symnoso phist, clothed only in his long beard, who

gures on many convent paintings, or the holy

men self-buried in the catacombs of Kief. As

a matter of fact, the Russian Church boasts

two holy stylites, and even now in the neigh-

orhood of Troytea the visitor finds catacombs

where modern competitors of the old Kief

saints have been living for years in subterranean

cells, away from men and from the light of

With such tendencies one monastic order was sufficient, just as that of St. Benedict for a long time answered for the needs of the West. In Russia, as in all the East, the prevailing monastic statute is that of St. Basil, which does little more than lay down the bases of monastic life without hedging it in with a narrow code of Here again, as in matters of observances. faith. Russia has added nothing to what the Greeks brought her. Accordingly Russian convent life has never known anything to be compared to those great monks, men of peace or battle, men of action or of the pen, who have so deeply stirred the Latin world. Not the less did their influence go deep. They played in the formation of the Russian nation and of Russian culture about the same part that the monks of St. Colombanus and St. Renedict did in Catholic Europe. They were the pioneers of Christianity and the transmitters of civilization in Russia, as the others were in Gaul and Ger-While converting barbarous tribes they opened forests, ploughed up wilds, and drew Russian colonists after them into the wastes of the north and east. Many a city grew up around a monastery; many a fair of widespread and enduring renown was first held in front of convent gates. In Russia, as well as elsewhere, convents were the one shelter of books these being brought over from Constantinople by Greek monks. In this respect few western abbeys could vie with the Monastery of Kief, where the first Eussian chronicles was During the conflicts with the Tartars, the Lithuanians, and the Poles nonasteries were the main bulwarks of the nationality of which, through the diffusion of Christianity, they had been one of the principal factors. If ever country was made by monks, that country was Russia.

There are at present in the whole empire

about 550 convents, containing about

monks and about 18,000 nuns. The numly extended the innovation to the Church. The | ber of monks does not increase, though that of nuns does slightly. As things are now, Orthodox Russia, with double the numbur of followers of the established faith, that autocracy meant to stand alone, and not to has only one-fifth or one-sixth as many monks and sisters of all sorts as Catholic France; possibly she has actually not as many as microscopic Belgium. Of the two or three hundred men who take the monastic veil every year, a good half come from priestly families; the rest belong to the merchant class, to town crafts, to the peasantry. The contin-gent from the governing classes, the nobility and the liberal professions, is very small indeed. Yet the black robe conceals a few men of the world, especially former officers.

The two extremes of the clergy meet in the monasteries, the most intelligent men and the most ignorant, the most cultivated and the most uncouth. The latter are doomed to a long novitiate, and they may never become priests or even deacons at all, while for the others the onvent is only a brief stage on the road to a bishopric or to other Church dignities. Until quite lately, the ecclesiastical academies were controlled exclusively by monks, who spared no pains to attract and keep promising young men. Once an intelligent cultivated seminarist has taken the vows, nothing can run more smoothly or more rapidly than his advancement. The law does not allow an ordinary man to take the irrevocable step before the age of 30; but, for the academy student, the legal term is reduced to 25; he is, besides, exempted from the test of the novitiate. As soon as his term of study is completed he is appointed inspector or professor at some seminary; after that he is made rector or father superior of a convent, and by the time he is thirty he may arrive at the highest dignities without having led the cloister life at all. They are not so much monks as celibate priests. They are accounted monks merely because, in Russia, celibacy goes only with monachism. Hetween these young scholars and the general crowd of monks there is little intercourse or sympathy. The Bishops themselves, although nominally convent bred, show as a rule no great fondness or respect for clergy, no less than the white find not so much brothers as masters.

TII. wealth of monasteries. The author of this book explains what it is composed of. The monks the parish house was rarely the property of have lost most of their lands, but they still retain the valuable objects which have accumulated in their treasuries through centuries. We are told that nothing in Italy or spain can take possession of in the newcomer had to argive an idea of the gorgeousness of the shrines. screens, vestments, and sacred vessels of Russian monasteries. At Troytea is a museum of gifts unrivalled by any in Europe, except that themselves, there could be no question of a newin the patriarchal vestry in Moscow. Of these treasures, however, the monks are only the enstedians. The State, while taking into its own hands the greater portion of the convent lands, undertook to provide for the the black clergy, and hence the appropriation for the monasteries which still figures in the pudget. This subvention was reduced in 1882 to 103,000 No act of the Synod is valid without his endorse- among over 300 monasteries, tenanted by 5,500 | supplintment of parish priests is to be no longer | selves out of such estentibly futile disagree- the young girls to enjoy the "love in | the Jews.

monks and lay brothers, and at least as many nuns. Counted per head, the annual subsidies received by some convents give an average of only four roubles, or about two dollars, at the present rate of exchange. It is evident that monks could not exist on such an endowment. For their subsistence they depend, to some ex-In Russia the clergy constitutes a class, and, tent, on lands which, during the present century, they have been again permitted to acquire, and also on the return from capital which the father superiors invest so as to get the highest possible Interest. It was said that the Sciovetsk Monastery on the White Sea lost 600,000 roubles in the failure of the Skopin Bank, in the reign of Alexander III. Some convents, also, sell the products of their labor as well as of their land, and several of them own in cities houses and shops which they let to tradesmen. The aggregate of the revenues of the monasteries has been computed at about ten million roubles, and the value of their movable possessions has been estimated at twenty or twenty-five million roubles, not including the precious things of all sorts-gold, silver, gems, vessels, reliquaries in their possession. After all, aims are the main source of the income of the monks. The convents own most of the renowned relica and Melchite Greeks in Syria, the episcopal dignity elkons; to them, therefore, goes the bulk of pilgrims and aims. Mint as a place of pilgrimage, ranks first in the Chrisponderance and the married clergy's subjection tian world, if not on the entire globe; in 1886 the Holy City on the Dnieper is asserted to have two is the more inevitable, because not only is received almost a million pilgrims, each of the contrast in respect of power very great, but whom bought at least one candle and left at the passage from one to the other very difficult, least one coin. The offerings collected for holy bread bring into Troytsa from 80,000 to 100,000 roubles a year. Then there are the fees for masses, for Te Deums, and for funeral services. The great monasteries have still another source of income—the inns and eating houses constructed before their gates and leased out to enterprising managers. Aside from the great pilgrimages, there are few convents but possess an attraction for worshippers in the shape of some venerable elkon. When worshippers cannot come, the elkon goes to the worshipper. No traveller but has noticed in Moscow a small chapel built against the main gate of the Red Spire, which separates the Kremlin from the Bazar. This chapel, which few Russians pass without crossing themselves, is the home of the Iberian Virgin, the most lighly venerated elkon of Moscow. This virgin, like the Hambino of Ara-Coll in Rome frequently goes to visit the sick at their homes. She has carriages and horses for the purpose. During such absences a substitute takes ber place in her niche. She brings in from 400,000 500,000 roubles a year. Of the convent revenues derived from such different sources. portion goes to the Metropolitans and the Bishops of great eres. The rest is not always a dead loss to the country; public charities and instruction receive their share of it. The black clergy saw that the best way of defending their revenues would be to make an exemplary use of them, and concluded to do voluntarily what their adversaries would have liked to coerce them into doing. Many convents have founded schools, homes, hospitals. There is one great difference, however, between these monastic foundations and similar nes in the West, which is that they are established with the money of convents, but not maintained by the personal labor of the monks. The schools, homes, and hospitals founded by them are usually managed by laymen; sometimes convents leave to the white clergy of the diocese the government of these establishments. and even the religious services to be performed

The convents of both sexes are alike in most respects, but there is one marked difference be-tween them; while the clergy furnishes more than one-half of the monks, scarcely an eighth of the nuns is recruited from its ranks. The nuns mostly belong to the merchant class or to that of the poorer townspeople. There is among them, however, a considerable number of society women, though not as many as in the Catholic West. Not a few enter convents to seek shelter against some great sorrow or passion, like the pale nun whom Theophile Gautier saw at Troytsa, or Turguenief's Lisa, who placed between herself and the man she loved the impassable barrier of her black veil. Women's convents generally depend for their support on the inmates' labor and on alms. Some Sisters are sent out into the world to collect offerings. As the nuns have no churches in their charge, their devotional exercises leave them more time for work than the monks can dispose of. Accordingly, they lead a busier life. They do all sorts of fine needlework, generally for sale. Some convents are renowned for the fabrication of rich stuffs for church vestments and for their embroidery in gold and sliver. Works of charity and self devotion do not hold as great a place in Russian communities of either sex as in Catholic convent life. There has been of late, however, a change in this respect. Some Abbesses have founded hospitals where the sick are cared for entirely by nuns, and there is a tendency in Petersburg and Moscow to use the services of Sisters of Charity in secular hospitals in the place of paid nurses.

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to the ministry before the altar. This peculiar without defrauding his lord; the noble holder of serfs could not do so unless he renounced his the altar, as there was one attached to tions were reserved for the graduates therepulsory for priests, wives had to be be looked after. So the daughters of priests were set apart for the young clerics, and the young cleries for the daughters of priests, and | than on the minions of secular bureaucracy, became necessary for both to secure a special permission if they wished to step out of the sacerdotal class and marry into another. In this way the Russian clerey was forced by the state of things that formerly existed to become virtually a caste. The caste-like condition of the clergy, however, being an outcome of serfdom, naturally tends to cease with it, In 1864, Alexander II. released the clergy from its long caste bondage. The Church was thrown open to all classes, and all careers were thrown open to the children of the clergy.

The Levitical constitution of the clergy had, nevertheless, induced habits of life which could not disappear in a few years. The priestly digbe a hisnop. These privileged few sometimes nity being hereditary, the functions and places attached thereto tended to become hereditary also. It would naturally be the priest's ambition to transmit his parish to one of his children. The clergy all but succeeded at one time in having this right of succession legally recognized. Custom was in the clergy's favor. It became ustomary, also, for a candidate to marry the daughter of his predecessor after the latter had died or retired leaving no son to take his monastic life. In these mitred monks the black | place; the hishop usually would not appoint him except on this condition. There were two reasons for this usage. The first was that the dead or retired priest's family fell to the charge of the Church or the State, One still hears a good deal in Russia about the cither of which was gind to pass it on to the new priest. The second was that the commune or the church; there was an arable lot set aside for the use of the priest, but the house which he built on it was his own. To range with his predecessor's family, and give them a compensation. Priests' wives being forbidden to marry again, as well as the priests comer's marrying the late incumbent's widow. The matter, therefore, was usually settled by his marrying one of the daughters, while the widow and other children received a pension. This custom had become so general that a law was passed in 1867 to prevent its becoming But even the law failed to do away obligatory. with the habit of several centuries' standing.

complicated with the questions of marriage and inheritance, the widows and orphans of the clergy must be sheltered from want, and a presbytery must be provided for every priest.

The Russian secular clergy numbers about 500,000 persons. Of this number, however, omparatively few occupy a position involving regular duties, especially those of the priestood. The White Clergy is divided into two or three groups, each of which form a sub-class, separated by differences in education or mode of life, and marrying, as a rule, only within its own circle. There is, in the first place, the priest, familiarly called "pope," Ordinary sarishes have one, the targer have two. In 1887 there were not more than 33,000, about 1,500 of whom had the title of archpriest r protopop. Then comes the deacon, who assists the priest in the ceremonies, and can perform some, as, for instance, burials, in his stead. The most highly prized quality in a deacon is, it seems, a fine bass voice Deacons not being essential to the services, not all the churches have them. There are not more than 7,000 deacons in all, though there were about double as many twenty-five years aco-Lastly, there are the sacristan, the psalm singer, the bell ringer, and the various church servitors answering to those members of the lower clerry in the Latte Chuech who have eaceived minor orders and perform corresponding duties. Like the deacons, they have greatly de-creased in numbers in the last quarter of a century. There are now hardly 40,000, Each of the classes above enumerated used to marry within itself; thus, the psalm singers, deacon, priest, each married the daughter of a coileague. Even when two families stood on the same rung of the hierarchal ladder, a similarity in respect of circumstances was considered desirable. As regards education and pecuniary means, the city priest is generally much above the country priest; accordingly, the rural and the city clergy seldom intermarry. The elite of the white clergy consists of the archpriests (protopops the head priests of parishes which have several ministrants. A married protopop can rise to the highest post to which a priest can be called, to wit, a seat in the Holy Synod. In the married as well as in the celibate clergy, intelligence and industry go for much shaping the individual's destiny. Even

in the worst days of heredity and routine clesiastical preferment went greatly by merit. There were graded examinations for both leacons and priests, the candidate who stopped short at the first remaining a deacon for life. while he who could not achieve even one gradusting certificate had to take the position chorister or sacristan. The special schools for the clergy are now divided into three categories parish and district chools, seminaries, and academies. The lower leries come out of the elementary schools, the priests mostly graduate from dlocesan seminaries, and the cream of both the white and the black clergy from the four academies which answer to the faculties of theology in the West. Of these academies the three oldest are under the direct control of the Metropolitans of St. Petersburg, Moscow, and Kief; the fourth is at Kazan, on the border of the Mussulman world. In this latter academy the Oriental languages hold a great place; Kazan is a sort of orthodox propaganda, which organizes and supplies the missions of Asia and Europe. Both the acade-mies and the seminaries, and indeed, all ecclesiastical schools are, like the Church itself, vigorously centralized. They are under the direct control of the Holy Synod and the High Procurator. Until nearly the end of the reign of Alexander II., graduates of seminaries were admitted nto the universities on the same footing as those of classical colleges or gymnasiums. This privilege was abruptly withdrawn at the height of the Nibilistic crisis. Nevertheless, the instruction imparted in the ecclesiastical schools is singularly like that given in the secular chools. In no other country are the clergy expected to take up such a variety of topics, and, were the programmes carried out, the Russian clergy would be the best informed and most enlightened in the world. In the matter of langauges, Latin is obligatory as well as Church Slavic and some Greek; in addition, the student must take at least one living tongue besides his own, either French or German, so as to keep in touch with the modern world. Nor does litera ture crowd out science. Geometry, algebra, and physics are supplemented with a smattering of botany, farming, and even a little medicine. The structure is crowned with history, philosophy, and theology. It is not ignorance which is the main plague

the Russian clergy, but poverty. Only onethird of the priests have any stipend from the tate, and even these privileged ones could not live on what the State gives them. The entire sum allotted in 1887 to the urban and rural about 12,000,000 roubles a year. Over and above this the Holy Synod has a reserve such were some of the ways by which the We pass to the "white" or secular clergy of the income from which is added to the cape from the abyss into which the schism the Russian Orthodox Church; the married budget of the Orthodox Church. We had precipitated them, a very different clergy which long formed an hereditary cor- should add that in almost every parish the poration; a sort of Levitical tribe, consecrated priest has the use of a lot. Many communes atricter theologians, who drew after them the allow him about eighty-two acres. In central system was an outcome of serfdom and the so- Russia, on the other hand, the priest gets only of their doctrine, and receted all plous stratacial order generally. The peasant being tied to about fifteen acres, or half as much as is allotted the soil could not enter the ranks of the clergy | to a present. The peasants usually help the | more, so for them there should be no sacrapriest with their labor free of charge, but the help is insufficient, and it ends with his taking only one which laymen can administer, that serfs and his class privileges. Under such con- hold of the work himself. The principal reliditions the clergy could be recruited only out | ance of the white clergy is, as we have said, on | rist any more, no penance, no holy chrism, and, of itself. There had to be a class attached to the fees received from the parishioners, who are themselves poor. When as often happens, the the globe. So the sons of priests were fees are not forthcoming, the priest is combrought up in seminaries, and church post- pelled to beg for them. This fact accounts for the lack of respect exhibited by the of. Custom having made marriage com- people toward them, and for the little influence they have. The peasant sees in the priest a sort provided for them, and their daughters had to of spiritual bureaucrat, who, like other functionaries, collects dues from poor people, and does not look on him with much more favor than on the minious of secular bureaucracy. If by the queerest compromises. The more we turn to the higher classes, we find that the practical retained the conjugal relation as clergy has not over them the influence which in other countries it wields through women or poli- celibary into a universal obligation. Some tics. Nowhere else have the church and her ministers occupied so small a place in what is known as "the world." The priest is kept at a distance from the manor house and excluded from polite society. If in the country, three years after the emancipation of the serfs. | the noble landowner does once in a while open his house to the priest of his parish; it is only on occasion of some festlyty or when some ceremony is to be performed. and there is hardly ever any condiality or personal friendliness about the act. No one would think of reserving for him the seat of honor. One of the causes, and at the same time one of the effects, of this social ostracism is that, as a rule, there are no family ties between the clergy and the other classes. In this respect no celibate cargy could be more utterly out off from the rest of society. Marriage has, if anything, helped to keep it so, for the reason that, through many centuries, it has married aimost entirely within itself. As for laymen, especially of the cultivated classes, scarrely any ever think of entering the Church, and the very few that do almost always become monks. There have been no exceptions to this rule until within the last

> About half of the book before us is devoted to ble outgrowths. Up to the middle of the seventeenth century the Russian Church may be said to have been almost wholly free from heteroof l'eter the Great, and was caused by the determination of the Patriar h Nikon to accomplish The higher clergy, whether from better knowledge or from a spirit of adidarity, supported the patriarch; but the lower clergy and Even now, after more than two centuries, numarchs. Never, perhaps, in the theological world have such interminable quarrels spun them-

few years.

the cross with three fingers; the dissenters with two, like the Armenians. The former accept the crucifix with four branches; the dissenters tolerate only that with eight branches - a crosspiece above the Saviour's head and one under His feet. The orthodox Church, since Nikon. sings the Haileinjah twice, a schismatic three times. If we are to judge by the origin of the quarrel, the cult of the letter, a service respect of form, is the essence of the schism. To the Muscovite who rebels against Nikon's reform Christianity consists entirely of ceremonies, and the liturgy is the whole of orthodoxy. The formalism of the old believer, however, is based on symbolism. To him ceremonies are not merely the outer garment of religion; they are its very flesh and blood; without them, dogma is but an inanimate skeleton, The Raskel is, therefore, the direct contrary of Protestantism, which attaches little importance to forms and conventionalities, looking upon them as a frivolous adornment, if no: a mischievous superfluity. The Old Heliever is attached to his rites, not only for the sake of the meaning he thinks he sees in them, but also for the rake of those from whom he received them. The feeling that a people's religion is a sacred heirloom transmitted from their anbinds them to their creed, can give noother peasants who were prosecuted for indulg- temptation. ing in claudestine religious practices replied to the Judge who was exhorting them: rites were observed by our fathers. Let them add that the schism, which started as a protest against the revision of the Slavic liturgy, was mmensely aggravated by the national reaction against the innovations of Peter the Great, who, o this day, is regarded by many of the Old Be-

levers as the Antichrist foretold in the New

The Muscovite schism was from the begining, confronted by a grave dilemma. The Old Ritualists had risen in defence of ceremonial and ritual, yet they found themselves forced to dispense with both from a lack of priests to perform them in a proper way. When Nikon carried out his reforms only one Rishop stood up for the old books. He was imprisoned and died without having consecrated any Bishops. Hy this one fact, the schism found itself without any episcopate, and, consequently, without a priesthood. It was reduced to this alternative: either it must aimit priests ordained by a hurch which it disapproved of, or do without priests altogether, although in the latter case it could not relebrate the very acts of worship on account of which the seession had taken place. Both solutions were almost equally madral sible, yet both had their partisans. Thus, in its very first generation, the Raskol, or great schism, found itself divided into two parties; the Popoftsy, or "Hierarchists," who persist in having priests, and the Bez-popoftsy, or "No-priests," who repudiate all priesthood. In order to have some kind of a clergy the Popoftsy were compelled to take deserters from the official Church, and thus remained, to a certain extent, dependent on it. About the middle of the present century they succeeded in procuring an episcopate of their own and an entirely independent hierarchy. By keeping a priesthood, however ignorant and scant in imbers, they preserved intact the sacraments and the whole economy of orthodox Christianity. As to the Bez-popoftsy, or No-priests, it proved almost impossible for them to find a naiting place on the declivity down which they sped, carried away by an inexorable logic. How were the No-priests to fill the void left by the disappearance of the sacraments and the priesthood? The ancient orthodox law had become impracticable, and the result was that, among these rebels, who were agreed only on one point, namely, in hostility to the revision of the liturgy, there soon sprang up discord and dissension; hesitation and compromises in one quarter; in another, wild dreams and extravagant, sometimes repulsive doctrines.

VI.

The more timid of the No-priests would not believe that a Christian could live and be saved without the means of salvation instituted by Christ; they tried, accordingly, to find substitutes for the lost sacraments in all sorts of inventions and contrivances. Having no ordained priest to give them absolution, certain sectarians confessed to their elders, even to women, and the confessor, not being competent to remit promises forgiveness in the name of God. Deprived of the Eucharist, these souls. hungering for the flesh and blood of Christ, had recourse to rites of their own devising, which were to serve as reminders of the divine sacrament. Some clothed clergy was only 6,392,000 roubles. To eke out | this sham communion in graceful forms. he income derived from the State the white others instituted appalling and bloody ceremoclergy depends mainly upon free gifts. It appears | nies. One sect partook of raisins distributed by that collections during the services, church | a young maiden; with another, it is said that boxes, alms and offerings of all kinds average a young virgin's amputated breast supplied the elements of the Fuchscistle food fund amounting to some 30,000,000 roubles, more tender or exalted souls strove to escourse was pursued by the more resolute and majority. These shrank from no consequence gems. As for them there was no priesthood any ments, or imitations of sacraments, except the baptism. There should be no Euchafinally, there should be no marriage. Since a priest alone can give the nuptial benediction, and since there are no longer any priests, there shall be no matrimony. Such was the quagmire in which the No-priests came to grief. Marriage being abrogated, there was an end of family and of society. How to find a substitute for marriage became the stumbling block of the Bez-Popoftsy. On this point they broke into the wildest aberrations, here and there corrected a social convention; the more logical erected practised and preached free love, the free union of the seres, the community of women. The majority of the No-priest theologians, indeed, did not fall into such excesses. Yet even they upheld the prohibition of marriage, and, in so doing, put forth the wildest maxims. Debauch, in their eyes, is but a momentary weakness, a lesser sin than marriage, which, being forbidden by their creed, is a sort of apostasy. They reverse the moral code, preferring concubinage to marriage, and libertinism to both. "Better," one of their sternest doctors cynically declared. "better live with a priest than with a pretty girl; better have secret commerce with many women than cohabit with one openly." To this point have the most scrupulous defenders of the old rites arrived. For the sake of a few ancient ceremonies they have stepped out of the pale not only of Christian, but of natural morality.

The most remarkable example of the crotic excesses to which the Russian No-priests have been impelled is afforded by the community of "Jumpers," a sect akin to that of the Flagellants. At a meeting of this sect the head of the community would strike up a hymn in a slow movement, which he kept accelerating. All at once he would begin to jump, and his adherents. would follow suit, still singing. The jumping the Raskol or great schism and its innumera- | and singing increased in swiftness and broke into louder shouts and wilder leaps as enthusiasm rose higher. The peculiarity of this singular rite was that it was performed by couplesdoxy. The great secession of the so-called Old Believers took pines in the reign of the father sacred dance, precisely as for a ball. The time for revelations arrived in the midst of these transports. Then the loaping stopped, the lights a much needed revision of the old Slavic liturgy. | were put out, and the counter gave themselves up in the dark to the celebration of "love in Christ." At these meetings every appetite was considered an aspiration which one was bound the people everywhere stranuously resisted him. | to obey. The principle of love being in the eyes of the adepts, supernatural, to follow its bers of the faithful persistently adhere to the dictates was a religious set. In one community old books and the old rives, consecrated by of Jumpers, in linearn, Reentloueness assumed national councils and the saletion of pairibeen performed by a chosen group of adepts of both serse, a woman summoned

ments. The cithodox Russians make the sign of Christ," personated by a peasant. Enseting OLD AGE A MERE DISEASE. young men and young girls eager for sensual

sented in the sect of so-called " White Doves," or Skoptsy, who employ emasculation as a means toward ascetic living. It is easy to find for the Skoptsy spiritual ancestors in paganism, as, for instance, in the prests of Atys or Cybels, whose self-mutilation seems to have cen only a freak of naturalistic symbolism. A Christian exemplar also may be found in the cestors is nowhere more strongly alive than in learned Origen, who, in the mutilation Russia. Many sectorians, when asked what of the body, sought peace for the spirit. In their hatred against the senses reason. Not later than the other day some the flesh, the Skoptay go to the root of They hold that the surest way of attaining ecstasy and the gift of prophecy is to set the spirit free from the body's desires. In order to unite himself with transport us anywhere they will, so they let us | God man must become similar to the angels, worship as our fathers worshipped." We should | who are sexless. These frenzied dreams and vagaries are poetically developed and set forth in their sectarian bymns. It is in allusion to this ideal purity at which they aim, that the Skoptsy give themselves the symbolical appellation of White Doves. In their hymns they boast of being whiter than the driven snow, They are the pure, the saints who walk un tainted through this world of sin, the virgin beings who, in the Revelation, follow the Lanb

conted out by the author of this book It is pointed out by the author of this book that even in these mystes may be recognized the old Muscovite realism which institutes itself even into Himminism, materializing as eticism, and making salvation to depend on a surgical operation. Here we still encounter the worship of the letter, the love of hieraffices, the recy thing which we might expect would be most rependant to the mystles. The rock on which the Skoptsy take their stand is the text in Matthew, xix, 12. For there are cumicals which were so born from their mother's womb; and there are cumicals which were made Heaven's sake; he that is buttre-sed by that him terefee it. This text is buttre-sed by that other text: "If the right eye lead thee into temptation, pluck it out and cast it from thee; if the right hand leadert thee into temptation, cut it off and east it from thee." This advice these modern followers of Origen erect into a command as bindy as other Hashabins is other texts no less bard to interpret literally.

these modern followers of Origen erect into a command as blindly as other Hosbobias do other texts no less hard to interpret literally. It appears that it is not usually on children or very young boys that the Skoptsy perform their characteristic rite, but on mature men, when the sacrifice is most grievous and the operation most dangerous. The mutilation is partial or complete, the latter being known among the sectarians as the "royal seal," the former as the "second degree of portly," women are not always spared the grewosme baptism, but, with them, it is generally the faculty of nursing children which is destroyed, not that of bearing them. It seems, at first sight, that such a religion can recruit its followers only by means of proselyting. Yet this is not entirely the case. The Skoptsy do not assolutely condemn marriage and generation. Considering themselves as the elect of God, as the keepers of his hely teachings, there are those among them who think it right to bring into the world children, future propagators of the true faith. It is frequently only after the births, child that a father enters the purely spiritus, state, and the child grows up with a knowledge of the sacrifice which in his turn will be demanded of him. The man who, when the hour has strack, would refuse to submit to the baptism of blood would become the target of his co-sectaries' vengennes; and they form a wast association, which spreads like a net over the whole empire, the members of which like those of political secret societies, takel to themselves to do Justice on traitors and deseriers. Lugubrious tales are told on this theme. One Skojets, for instance, had a son who, when he reached man's estate, ran away from home, and went abroad and married. Fifteen years later he thought it safe to return to his native land, He was recognized by his father, and presently disappeared.

Whether for the purpose of perjetuating their tents with their race, or the better to blind the authorities, the Skoptsy frequently marry, and, strange to say, arithorities, the Skoptey irequently marry, and strange to ast, these marriaces, though entirely strange to ast, these marriaces, though entirely asthough such union, frequently arrest hardy asthough such union, frequently asthough such union and their own the such of this book, there are among the White Doves husbands good natured enough to tolerate that their wives shall bear them children to which they themselves can lay no claim. Married or not, however, and with or without heirs of their own numbers. They have to look for proceedings the strange of the shopes with the surface of the Skoptsy is that of more changing. Interrogated at a trial why they were addicted to this calling, a witness reposit to the first of the strange of the shopes of the shopes of the surface of the skoptsy is that of more changing. Interrogated at a trial why they were addicted to this calling, a witness reposit to the destructive action of the strange of the shopes of the shopes of the strange of the shopes of the strange of the shopes of the shopes of the shopes of the strange of the shopes of the shopes

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a parody of the parable of the Wise and Foolish Virgins, he sang a rhymed hymn inviting all present to a carnal communion. In other com-munities even this show of occultism was dispensed with: the reality was divested of all The Man Who Bles at a Hundred Dies a Century Too Young Carbonaceous, Nitrogentous, and Phosphatic Foods veils. The Jumpers of the Government of Smoleask stripped themselves naked at their socalled services, whence their nickname of "Cu pids." It was possibly a similar custom which earned for the survivors of Mme, Tatarinof circle, discovered in St. Petersburg in 1840, the name of "Adamites." With several groups of entirely upon the individual. At least, these Jumpers, the mystic character had vanished entirely, and erotic songs had taken the aims to prove in an ingenious compliation of the place of hymns. The sect was recruited among leading authorities on longevity, published under the title of "The Possibility of Liv-

ing Two Hundred Years," Such worthles as Lewis Cornano, Addison, William Kinnear. VIII. De Lacy Evans, and Dr. Emmet Denamore are A complete antithesis to the Jumpers is preamong the writers quoted to support the theory that it is possible for any one willing to observe temperance in food and drink to retard enility. Mr. Havens projects the seductive idea that "old age is a curable disease."! Lewis Cornano, who was a very gay boy until he was forty, by changing his irregular and intemperate made of life to one of perfect sobstety, lived to pass his 100th year. He made a business of living. He was in a bad way when he first conceived the idea of being great great in the lofty, sense of our copybook teachings, when by many a book, crook, and curve and monotonous iteration we learned that "The good are the only great." He conferses that he was a victim of colic, gout, and had a stomach generally out of order, and, what was worse, and can be keenly appreciated by many a citizen of this metropolis whose spirits are dampened by the Raines bill. he suffered from "a perpetual thirst." He taught that a man is not of real worth until he has reached fifty years, and gained control

> of his passions. He reduced sobriety to two things, namely, sality and quantity. The first consisted in not eating food or drinking wines prejudicial to the stomach. The second consisted in not eating more than the stomach could digest easily. At the age of fourscore he wrote a treatise on the "Sure and Certain Methods of Attaining a Long and Healthy Life." in 15dd, and, according to his granddaughter's testimony, when he "fetched his last breath he was an inspiriting and convincing proof of his theory." She reports "his mind did not decay, he never used nor had need of spectaeles, neither lost he his hearing, and he preserved his voice so clear and harmonious, at the end of his life he sang with as much strength as he did at the age of 25 years." As he advanced in years he lessened rather than increased his quantity of food, diminishing his diet by degrees, till at last the yolk of an egg sufficed for a meal. Although it does not appear that he was stout, he did not "crystallize in a queer guise," as not a few noble believers in an extreme temperance diet do.

HOW TO LIVE 200 YEARS A VEGE-

TABLE DIET SALTS ONE DOWN.

A man is no longer as old as he feels, nor a

roman as old as she looks. Everybody is as

oung as his or her arteries, and age depends

what Frank C. Havens of Oakland, Cal.,

Good-Bot Eschew the Others,

William Kinnear is more specific in his information on the way to keep alive-if one is careful not to front a cable car or crawl under a speeding bleycle. His scientific formula would not be efficacious in either case. He holds that investigation and experiment prove that the chief characteristics of old age are deposits of earthy matter of a gelatinous and fibrinous character in the human system. Carbonate and phosphate of lime mixed with other salts of a calcareous nature have been found to furnish the greater part of these earthy deposits. Calcareous matter produces partial ossideation of the heart, thus causing imperfect circulation, and, as a natural conseuence, interferes with nutrition. Eminent authorities assert that the greater number of people past 60 suffer more or less from arterial essification which brings about obstructions in the proper and healthy circulation of the blood.

To prevent this steady accumulation of calcareous deposits in the system is the way to keep young. The first thing to so is to learn in what foods and drinks the calcareous enemy lurks, and avoid them as if they were death. They are death, a cording to the upholders of the theory. It lends a dramatic interest to our commonplace meals to discover that "aleverything we cat contains more or less of these elements for destroying life by means